1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

78 628 626 are the product of intermarriage and formal friendship. Intervillage feuds are common and are restrained only by the religious community, sanctuary being granted at all religious ceremonials.

ETIQUETTE

576 195 562 All dealings with visitors are conducted according to elaborate formal patterns. The language is rich in formal appellations, exclamations, and honorific phrases. The most remarkable feature is that women are permitted to behave with perfect freedom, whereas men, until they become fathers, behave with a shy and deferential modesty resembling but exceeding that of the Victorian maiden. Normal relations between members [522] of the same village are formal and dignified; only in the men's house or on fishing and hunting trips is the behavior of men relaxed enough to permit horseplay and casual joking.

LIFE CYCLE

553 551 843 846 853 862 **Childbirth and Childhood.**—The child gets two sets of names, one male and one female, as soon as the mother is known to be pregnant. These are one's own names given by grandparents of both lines. Taboos in regard to diet and behavior are required of both parents before and after birth. There is a well-developed couvade based on the notion of an intimate connection between the infant and its father. Babies are nursed until they turn to other food of their own volition; sometimes ridicule is used as a sanction against particularly recalcitrant children. No intercourse is allowed during the period of lactation. Babies are carried on the hip, and sleep with the mother until weaning, when they are paired [291] off with other children or with a grandparent. The girl child wears no clothing until weaned and then receives a fringed belt.

854 881 **Puberty and initiations.**—At menstruation, a girl's cheeks are scarified and she assumes the girdle.

[304] [302] A boy passes through a first initiation at about the age of 8 or 9, when his lower lip is pierced and a small bone labret inserted. A couple of years later, he passes through a second initiation, when his hair is cut short to a tonsure, his entire body is stained black with genipa, and he assumes the penis cord. When his hair has grown out to shoulder length, it is put up in a braid, and he attains full status as a young man.

885 551 888 561 The next change of status for both boys and girls occurs at marriage, when, for the first time, they take on the responsibilities of regular work. Teknonymy is a matter of pride and follows the birth of the first child. The name is retained permanently thereafter, even though the child should die. At about 45 both parents discard their ornaments and accept the status of old age. All the above age grades are named and involve differential behavior and dietary observances.

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/343 cont./

194 modifications (2). That the omission of k is regarded as the
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[191]

2. Ibid., p. 24.

chief characteristic /344/ of the men's language may be illustrated by a joke of Pedro I. Pedro said one day that my companion Adam was a woman because he says sakuba (= jacuba, the Brazilian name for a drink made of farina, rapadura /Port., a form of sugar/, and water); if he were a man, he would have to say šăŭbă. Probably the women's dialect with a fuller sound represents an older form of the language. For there can be no question here of a different language which could have originated through the taking in of women captured from alien tribes during
[192] battle. First of all, the taking of alien women (Tapirapé, Kayapó, Šavajé) is too limited for their language to be a possible influence; on the other hand, the deviations from the men's language are too slight to permit viewing the women's language as of foreign origin.

194 In speaking, many syllables are swallowed, especially at the end of words; the mouth is only slightly opened, so that a soft, indistinct speech is produced. Yet they are able to make themselves understood in a whisper far over the water. The intonation is slightly singsong, the manner of speaking uneven. Sometimes the syllables are uttered in rapid succession, then again a syllable is drawn out at length, just as though the speaker were considering how to express himself further. And this goes on in confused alternation, a way of speaking which the Brazilians greatly like to imitate. Perhaps the custom of pronouncing short-ending words long in compounds (mānă -- mănāūlă, mănādjū, etc.) goes back to this.

195 In conversations among themselves the listener accompanies the speech of the other with many nde, nde (= yes), hm̃, hm̃, or he repeats the last word of every sentence. In communicating with Brazilians they like to start the sentences with ăhĭ (= there) and to ask after every explanation: săbĕ (= understand?). In